JJ '

mating. Man attached to the same tree, is deluded and grieves through want of power. When he sees the other, the adored Lord and His glory, he becomes free from grief!'

To the Rishi Svetasvatara, God is a Moral Being, a ? ^ Person of Perfectly Holy Will, the Teacher, Guide and Savioul ! I ' of finite souls. Says he, " *That Person is the great Lord, He .* p *is the Mover of the heart, the guide io His holy state and an inexhaustible Light. Man is liberated by perceiving Him in the sold, zoho is the giver of holiness, the- destroyer of sin, the Lord of glory, the immortal, the support of all things/'*

j| Likewise to the Rishi, the Supreme Being, the *Parama* ! *Purus'ha,* his beloved Rudra, is the God of Love, and Grace. | He draws close to every heart as the attracting, engaging, < enrapturing and winning God. He is our God, near and dear, perceived and enjoyed by us. Into the depths of our degradations He comes. Every beat of the heart, every throb of the pulse, bears immediate testimony to God as being not merely the Transcending God but as the ever Com- panioning God. Unto the faltering, He is the steadying God , unto "the struggling, He is the sustaining God; unto the

erring. He is the redeeming God, unto the sinning. He is the
saving God.
The reality that God is a Person, distinct irom and outside
oi ourselves, cither comes as a wonderful experience, as an
unforeseen and matchless grace or as an historical fact,
which time and event have made undeniable. The existence
of God and His attributes and the beauties and beneficences
of nature would be a mere metaphysical talk without a clear
perception of God as a person and this would be impossible
without a clear understanding of all that is implied in the
pregnant personality of man who, as the Upanishads declare,
is a partial manifestation or reproduction of the Divine
Essence. An abstiact God is no God. He may be an idea, an
opinion, a sentiment, a moral principle to satisfy the mind,